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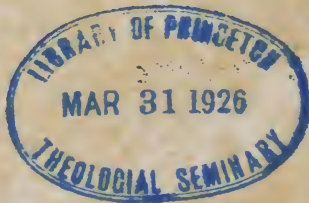
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THE
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VOL. VIII.

MISSIONARY DEPARTMENT.

MORAVIAN MISSIONS.

HARDSHIPS ENCOUNTERED AT THE NORTHERN STATIONS.

Greenland. The last winter was not quite so stormy as the preceding one: but the severity of the cold was great and lasting. This we experienced very unpleasantly in our house, which is built of sods, and perhaps we shall be obliged to hold out another winter in it. Our block-house, put up before the last winter, but damaged by a violent storm, will now be transferred to another and a safer situation.

The cold would be more tolerable, if fuel were abundant; but it is otherwise.

You can have no idea of the joy we experience, when such encouraging letters arrive from Europe, in a country where perpetual snow covers the mountains, and dreariness the plains. You remark on our "going to fetch wood." By wood, we mean bushes, which we pull up by the roots, the root being the best part of them; then we chop them small, that more may go into a woman's boat. There are no trees here; it is all short thickets; and we should be glad if there was only enough of that; but little is left, and in this country, drift-

wood is scarce, and hardly sufficient for the Greenlander's use, to make their tools and implements. We wish, therefore, if possible, to obtain a quantity of coals.

Mr. Lehman writes from New-Herrnhut, under the date of July 14, 1826:—

During the last season, the Lord has approved himself, in a peculiar manner, the Shepherd of his flock to this congregation. Our people grow in grace, and in the love and knowledge of their Saviour. Twenty-eight have been admitted to the Lord's Supper, or received into the congregation. The joy we experienced in beholding this work of the Lord and his Spirit in the hearts of our people, the love and confidence we enjoy and the Christian walk and conversation, make this dreary and frozen region a paradise to our souls. We do not feel the privations to which persons living in this country must necessarily submit; our solitary dwellings appear places of rest in the Lord, and the rough and piercing cold of the climate does not chill the warmth of our affections.

Yet I cannot deny, that this same intense cold begins to affect my body, and after so many years abode in this country, I am frequently troubled with rheumatism. If the noble minded friends of the cause of Christ in England and Scotland, to whom the Lord has given the means, knew how much we are likely to suffer from the increasing want of fuel in this country, I think they would contrive to send some coals to the missionary stations on this coast, by some of the English whalers, which annually visit it. Very little drift-wood has been found this year, we have as yet seen none, we therefore intend to make a voyage into Ball's river to seek brush-wood, though we do not know yet where to find it.

Danish West-Indies.—In the three Danish Islands, St. Thomas, St. Croix, and St. Jan, divine life appears to pervade the seven negro congregations. The most numerous is that at Friedensfeld, to St. Croix, which numbers 2,232 persons. Three active missionaries, in the prime of life, have been called home to eternal rest. The mission was reinforced by a missionary and his wife from North America, a missionary and his wife and two single brethren from Germany, and the return of another from a visit to Europe. Brother and sister Hohe have returned to Europe, after a faithful service of twenty-one years. On August 21st, the missionary family at New Herrnhut celebrated the 94th anniversary of the commencement of the mission in St. Thomas: they had occupied their present dwelling-house fifty years.

British West-Indies.—In *Antigua*, 14,823 negroes are under the care of 21 brethren. In *Barbadoes*, the publick and private services continue to be attended by an increasing number of negroes. *St. Kitts* is one of our most flourishing fields of labour in the West Indies; the two congregations at Bas-

seterre and Bethesda, continue to increase: to the former belong about 3000, to the latter 1838 negroes: 700 children are under instruction at both stations. Our missions in *Jamaica* are by the Lord's blessing, on the advance; of our three congregations on that island, New Eden numbers 1213 negroes, Fairfield 1190, Irwin and its vicinity about 300. Brother Becker and his wife were necessitated by increasing infirmities, to request their dismissal, after a faithful service of 24 years in the West Indies, and returned to England. A mission in the island of *Tobago* was begun as early as the year 1790; but it was interrupted, shortly after, by the departure of our late brother Montgomery: it was renewed in 1799, at the earnest request and by the generous assistance of the late Mr. Hamilton; but again discontinued upon his decease, in 1801: agreeably to the wishes of his son and of several other proprietors of estates, it will be re-commenced; and to this service, brother Rixecker, of Lancaster in North America, has been lately appointed.

Surinam.—On the 14th of July, fifty years had elapsed since the baptism of the first negro by our brethren at Paramaribo; that day was therefore kept as a solemn festival by the negro congregation; and the various services were attended by a numerous company, not only of negroes, but also of the white inhabitants of the town, who all appeared to take a lively interest in the prosperity of this work of God: the church proved far too small to contain all who wished to be present. Since the first baptismal transaction in 1776, there have been baptized 3,477 adult negroes: the congregation at present consists of 1240 members, besides 500 new people. Several planters in the neighbourhood of Paramaribo, have invited our brethren to preach the Gospel to their negroes. Two

brethren who formerly served the mission in Surinam, for above thirty years, have, in this year, finished their course with joy: viz. brother Langballe, at Bethlehem, in February; and brother Randt, at Herrnhut, in May.

South Africa.—The number of inhabitants at Gnadenthal was 1218: in the early part of the year, new life and love to Jesus appeared to be enkindled in the hearts of the Hottentots; many of whom joined themselves into little companies, and engaged with one another to walk as true followers of the Lord. Of the patients in the Lepers's hospital, at Hemel-en-Aarde, whose number exceeds 100, more than half have been awakened through the labours of brother and sister Leitner; and those who have been admitted members of the church of Christ, appear to grow daily in knowledge and in grace. Elim increases gradually, and is a blessing to the whole neighbourhood: on festival occasions, more than 200 friends have sometimes attended the meetings, the Sunday school is frequented by a large company, both of adults and children, and is a means of benefit to old and young. Owing to the pressure of the times, many Hottentot families have flocked to Groenekloof: the work of the Holy Spirit, which appeared evident among these poor people, has been productive of blessed effects likewise among the older inhabitants, whereby our brethren have been encouraged to persevere in their work with renewed confidence. The congregation at Enon has increased to 400 members; the number of inhabitants, to 450: brother Hallbeck accompanied brother and sister Nauhaus thither in May last; and spent above five weeks, from June 10th to July 26th, at Enon and its neighbourhood, witnessing with joy and thankfulness, the earnest desire of the Hottentots to be made acquainted with Christ and his great salvation.

General Remarks.—The number of stations is 37, at which 185 labourers of both sexes are employed. During the year *eight* missionaries died, of whom three were females; *eleven* returned home on account of ill health; *five* re-visited their fields of labour; and *nineteen* were sent as new missionaries, of whom more than half were single brethren.

The *Receipts* of the Brethren for Foreign Missions, in the year 1826, were \$45,335: of this more than \$24,000 were contributed by friends in Great Britain.

[*German Ref. Ch. Mag.*

AFRICA.

EXTRACTS OF A LETTER FROM MR. JOHN MONRO, DATED GRAHAM'S TOWN, JULY 3, 1827.

THE Missionary cause is gaining ground in this town. Many of the English have come forward, tendering their services in the Sunday-school; and some of them, whose services have been accepted, acknowledge that, from conversation with the poor Hottentots, their own souls are refreshed; which is an encouragement to them to persevere in the work. In the last three months, our school attendance in the afternoon has been nearly stationary, averaging at one hundred and twenty; but owing to the greater part of our people being in the service of the English inhabitants, the attendance on the Sabbath morning fluctuates very much. The Auxiliary Missionary, from various local causes, together with the expense lately incurred in building the chapel, still continues in an infantile state. We must not, however, despise the day of small things. But, indeed, the friends here have done great things, and, when their burden is a little lightened, I have no doubt that they will be liberal in Missionary contributions.

Last Lord's-day (July 1,) our chapel was opened for publick worship. The services commenced at six o'clock, A. M., with reading the Scriptures and prayer; when the friends present designated this house of God by the name "Union Chapel," at the same time intimating their cordial wishes for the prosperity of this hill of Zion, and their sincere hopes that many of the Aborigines will, ere long, unite in church-fellowship with them. At nine o'clock, the Rev. C. Fraser, the Dutch clergyman of Beaufort district, preached in Dutch, from 2 Chron. vi. 20. A crowded congregation of Dutch farmers, English, Hottentots, Caffers, and Mantatees, had assembled, and were seated promiscuously, all uniting in solemn worship; so that the chapel might be said, on this occasion, to have answered to its name. This spectacle produced on my mind the most pleasing sensations, and at last so overcame me, that I was unable to lead the singing; and my dear brother Barker was in a similar predicament. The whole seemed as a glimpse of heaven upon earth. At eleven o'clock, brother Robson preached from 1 Chron. xxix. 9, to the English, or rather in English; for in this town there are many Hottentots who are able to read and speak English very well, and a third part of his congregation consisted of Hottentots. Brother Barker preached at two o'clock, P. M., in Dutch, from Isaiah xxx. 20, 21, to a very great concourse of people; and in the evening, brother Foster preached in English, from Psal. xlviii. 8, when numbers were obliged to return disappointed, there being no place left unoccupied, and many standing outside. Perhaps, however, the greatest proof of the deep interest taken in the cause in which I labour, may be deduced from the liberal manner in which the people contributed on this occasion:

17*l.* sterling, being collected on this day towards the liquidation of the debt incurred in building the chapel. The sum of 7*l.* 16*s.* was also collected on the preceding Monday, making the total amount contributed, within a period of eight days, 24*l.* 16*s.* The friends here expect that they shall be able to meet all the future payments that remain due on the place of worship.

The chapel being now finished, I propose opening a school for the Hottentot children (many of them, at present, wandering about the streets idle,) which will be a means, I trust, of preventing them from being led astray by designing people, who are always on the watch to lead them into evil. I have made some preparations, and hope, in the course of a few days, to have a group of interesting native children around me: a situation this, which I would not exchange for any other whatsoever.

[*Lon. Evan. Mag.*

SOUTHERN AFRICA.

FROM THE JOURNAL OF MR. KAY,
METHODIST MISSIONARY.

I have this day witnessed a striking proof of the great change which christian principles have effected in a Caffre, who was baptized some time ago by the Rev. Mr. Ross, of the Glasgow Missionary Society. He had recently detected one of his countrymen in stealing three head of cattle from him. It is customary in such cases, when the theft is clearly ascertained, to lay the whole before the chief; who, without any ceremony, often deprives the offender of his whole herd at once; and the offended is stimulated to injure him, to the very utmost of his power, by a hope of obtaining a share in his property proportioned to the spoils.

But how marked the difference in this case! Although urged by his friends, as well as by the flagrancy of the crime, and the obstinacy of the criminal, to prosecute him to the utmost rigour of the law, he observed to me, in a truly christian spirit, "I have felt the great Word, and therefore do not wish to see my enemy punished; he is a poor man, with a few cattle, and a large family; and if I bring him before his chief, it will ruin him; I only wish him to give me my own; but he refuses to do this!"

Mr. Brownlee informs us, that a considerable assemblage of the natives took place not far from his house, a few weeks ago, with a rain-maker in the midst of them, and for the professed purpose of making rain. Upon perceiving it, Mr. B. and his assistant immediately repaired to the spot, and remonstrated with the people respecting the folly of such a mode of proceeding; insomuch that their leader became exceedingly angry, and declared before them all, that there would now be no more rain, seeing that the missionaries had driven it away. Nevertheless, the latter continued to exhort them not to suffer themselves to be deluded any longer by their old system; but to make their wants known in prayer to God, from whom alone cometh both the early and the latter rains. On the following Sabbath-day the house was crowded during the hours of prayer; and to the utter astonishment of the people, and confusion of the pretender, it pleased divine Providence to send them copious showers that very evening. When it is remembered that continued drought, at this season of the year, is considered one of the greatest curses that can be inflicted on the land, and fertilizing showers the greatest blessings, we cannot but admire the goodness of God, who hath this year also made our Mission villages like unto well watered gar-

dens; whilst many other parts of the country have been exceedingly parched.

[Par. Bap. Mag.]

EAST INDIES.

CALCUTTA.

Letter from the Rev. Messrs. Travin and Piffard, Missionaries at Kidderpore, addressed to the Directors of the London Missionary Society. Dated January 22, 1827.

Honoured Fathers and Brethren,

As some events of an interesting nature have occurred since we last had the pleasure of addressing you, we shall state them in this epistle in the order of time in which they took place.

On the 21st of July, we visited Rammakalchoke, and were happy to find that Geredhor, a person of the village, who is a regular attendant on the means of grace, had destroyed his family idol. As the circumstances connected with this event may be gratifying, we shall here notice them.

About a week prior to our visit to the village, this man's aunt was taken ill, and he prayed to his domestic idol to heal her, making a vow that he would offer a buffalo in sacrifice should his aunt recover. The prayers and the vow were both unavailable, for the woman died. A few days after, his first cousin was seized with affliction: he again applied to his domestic oracle for relief, but help was sought in vain—death carried off this relative likewise. The man enraged at the stupid idol, who had refused to hear his cries in such a season of calamity, declared that Panchanund, the family god, was destitute of power. He therefore forthwith took it down from its seat, bound it up with the

corpse, and proceeded to the place of burning, where he was about to commit it to the flames. A Brahmin, however, being present at the spot, entreated him to desist from committing such an outrage upon the idol. The man listened to this remonstrance, and, upon the Brahmin's request, gave him the image. It was soon consecrated afresh; and it now occupies a place among the Brahmin's domestic idols. Geredhor continues to hold idolatry in contempt, and is, we hope, not far from the kingdom heaven.

In returning from Rammakalchoke, the sights on the banks of the Milla were horrible beyond description; dead bodies, some whole, and others partly consumed, were lying quite exposed, presenting the most ghastly appearances imaginable. Oh, when will the happy period arrive, when these appalling effects of idolatry shall entirely disappear? We passed through a field also which was quite a Golgotha; skulls and human bones were lying about in all directions. Awful proofs these, that sin reigns unto death!

Opening of the Chapel at Rammakalchoke.

This building was opened for divine service on the 7th of Nov. The deputation, Messrs. Tyerman and Bennet, and several other friends from Calcutta, were present on the occasion. After travelling to Thakerpoker, a village about six miles from Kidderpore, we were conveyed in our little canoes about three miles over the rice fields (those fields being more than six months in the year under water.) Arriving at the village, we took breakfast in the school-room. The sight of so many foreigners was, indeed, a great novelty to the inhabitants of the place. After singing an English hymn, and soliciting the Divine blessing on the engagements of the day, we proceeded to the chapel. The services were conducted by Messrs. Pearson, Pif-

fard, Ray, Gogerly, Trawin, and two native preachers, Ramhurree, and Lurup.

At the morning service there was an attentive congregation. In the afternoon the chapel and the doors were all crowded to excess; and we cannot but hope that many salutary impressions were made both upon the Christian and heathen auditors. In looking back upon the interesting occasion which brought us together, we are constrained to exclaim, "God hath done great things for us, whereof we are glad."

We have been permitted to see the first chapel in this benighted land, that has been raised out of the ruins of an idolatrous temple. Oh! may the victorious Saviour go forth conquering and to conquer; until of all the idol temples in India, there shall not be left one stone upon another that shall not be thrown down.

The erection of the chapel, besides the materials of the old temple, has cost 1270 sicca rupees, which the friends of the cause here, with their usual liberality, have enabled us to defray.

[*Lon. Evan. Mag.*

GENERAL VIEW OF THE MISSION AT BEYROUT IN PALESTINE.

It has pleased God so to bless the labours of the brethren Bird and Goodell, that there are ten or twelve persons whom they consider to be truly converted; while many diligently search the Scriptures, to see if things be so as the Missionaries say.

But it is here as it is throughout the world—he that is born after the flesh, persecutes him that is born after the Spirit. The Greeks, in general, receive the Missionaries well; but the Greek Patriarch of Beyrout fulminates against them;

under the influence, it is supposed, of the Maronites, and other Roman Catholics. Not only are calumnies circulated against the Missionaries, but the Patriarch curses and excommunicates those who maintain any intercourse with them, even the poor who receive their alms!

The same Roman Patriarch has also seized a young convert; and has kept him in prison in the convent, now for more than a year; he often causes his victim to be beaten, and compels him to undress and to pass the night in the cold; limiting his sustenance to the smallest portion of bread and water which will prevent him from dying: he assembles the Monks daily round the prisoner to insult him, and allows him neither to read nor write.

The Mussulmans are tolerable quiet; but they avail themselves of all opportunities to fill their purses. This is the manner of effecting their purpose: when any one begins to read the Scriptures, or to visit the Missionaries, those of his sect go to the Mussulman Judge, doubtless with a present in their hands, and beg him to cause such an one to be punished: the poor man has no apprehension of the mischief, till a Turk meets him in the street and tells him that he is condemned to buy for example 100lb. of soap of the manufacture of the Pacha, at three livres per lb., whereas the just price is but one livre: if he refuses, they put him into prison, and there beat him till he consents to pay.

This Roman Patriarch has given the Missionaries and other Christians, the name of "Biblicals;" a new word, which denotes a follower of the Bible.

At Tripoli, there is a Greek Bishop who favours the Missionaries and their schools, and does all in his power to engage all men to read the Scriptures.

[*Lit. & Evan. Mag.*

EXTRACT FROM REV. T. RAFFLES' SERMON, FROM JOHN X. 16.

Delivered to the Juvenile Societies in aid of the London Missionary Society, May 7, 1827.

Speaking of the present condition of the Gentile world, he observes:

"We are too apt to confine our views to the enlightened country in which we live, and the polished circles in which it is our happiness to move. Fixed by the good Providence of God on this bright spot, where the light of the Gospel shines so gloriously, we think not of the millions that sit in the region of the shadow of death, and the immeasurable realms of darkness that lie out stretched beyond. Yet there are lands where altars rise stained with human gore—lands where the Crescent of the false prophet gleams in moral pestilence and spiritual death—lands where Anti-christ sits enthroned, and superstition holds the human mind in bondage—lands where infidelity triumphs, and where a false and spurious Christianity deludes its votaries with a name to live while they are dead. We know, says John, *that the whole world lieth in wickedness.* Ah! what an affecting picture is this of the condition of mankind! *Lieth in wickedness*, like a man fallen, and wounded, and wetering in his blood. The world is a vast hospital, full of moral infection and disease—an immense mausoleum—an extended charnel-house—a valley of dry bones;—all around is the stillness and the desolation of spiritual death; not a limb moves—not a pulse beats—not a breast heaves—not a voice is uttered—not a sigh escapes, to indicate the presence of spiritual life, or warrant the hope of resuscitation. Merciful God! and can these dry bones live? Is it not madness to prophesy on them, and to preach to them the Gospel? Who but a maniac or a fanatic would go on a Mission to the slumbering dust on

the plains of Waterloo, or the bones piled up in the catacombs of Paris? But there standeth one at the mouth of this vast sepulchre, at the head of this dreary vale, who stood at the grave of Lazarus; and while at his command we prophesy upon these dry bones, and say, *O dry bones! hear ye the word of the Lord, His Spirit breathes upon the slain that they may live.* Already there seems to be a shaking amongst the bones; bone seems cleaving to its kindred bone, and limb to its fellow limb; and, ere long, this vale of death shall become the theatre of life; and an exceeding great army start up to celebrate the praises of the living God!"

The concluding paragraphs are most animating and impressive.

"And shall I be taking upon myself too much, if I venture to suggest to my honoured brethren, who may have but recently entered on the Christian ministry, or may be engaged in studies preparatory to it, the importance of identifying themselves with the Missionary cause from the commencement of their publick labours, and of binding themselves to its interests with their ordination vows?—for cold, and heartless, and insipid, must that ministry be, which is animated by no spark of Missionary fervour; and *Icabod*, thrice written, may be inscribed on the doors of that sepulchre of a sanctuary, from which the Missionary cause is banished. For myself—so completely do I feel it entwined and associated with all that is efficient and refreshing in my work, that I should deprecate the least decline in my feeling of attachment to it, as one of the greatest calamities that could befall me. To outlive this feeling would be to outlive my usefulness; and rather than this should happen, I would beg of God to hide me in the grave. Of this cause I must ever say—*If I forget thee, let my right hand forget its cunning!*

"But remember that the cause is God's, and he only can command success. He will despise and reject our efforts and our contributions, if we engage in them without a humble dependence on his aid—*not by might, nor by power, but by my spirit, saith the Lord.* Hence the necessity of fervent and perpetual prayer, and in proportion as the spirit of prayer is poured out upon the people of God for this great cause, are they authorised to be sanguine in their expectation of its speedy and universal triumph. The cause is of God, and it must prevail. Despair—defeat!—these are things not to be contemplated for a moment in connexion with it. The spiritual temple which he is raising from the ruins of the fall, is established on the rock of ages, *and the gates of hell shall not prevail against it.* Amid the fluctuations of empires, the conflicts of nations, the intrigues of cabinets, the shock of arms, the sneers of infidelity, and the vauntings of Antichrist—amid the vicissitude and the instability of all human things—while the Babylons, the Tyres, and the Ninevahs, of every age, vanish from the face of the earth, that once resounded with their fame, this edifice shall rise, developing to succeeding ages its fair proportions, and still increasing in loveliness and beauty, till the top-stone is brought forth with shoutings—*Grace, grace unto it.*

MISSIONARY QUALIFICATIONS.

The following thoughts, addressed by the American Board of Commissioners, "to those who may become candidates for Missionary employment, and to their friends who may be called upon for advice and testimonials," we consider as entitled to consideration, and fully justified by experience; we therefore with pleasure transfer them to our pages.

1. Let those, who think of personally going forth to the heathen as heralds of divine mercy, sit down

and deliberately *count the cost*. There is some danger lest, in the glow of youthful feeling, and under the stimulus of crowded assemblies, and eloquent addresses, and examples of liberality, the cause of missions should be regarded only in the light of a glorious and triumphant cause; and not as an arduous conflict, a long continued struggle, a controversy with principalities and powers and spiritual wickedness in high places. But it is a different thing to spend one's strength among ignorant idolaters, or rude savages, from what it is to read accounts of missionary labours, or to form in imagination a picture of a vigorous and successful onset against the powers of darkness. There is no safe course for a missionary but to expect many trials; some of them unforeseen and unthought of, and others different in reality from what they were in contemplation. If faithful and devoted, he will also experience many consolations; not the least of which will be the sustaining consciousness that he is influenced by the benevolence of the Gospel;—the same principle, which appeared with such transcendent loveliness in the character of our Saviour, and which was exhibited to so happy an extent, and in so remarkable a manner, by the great Apostle to the Gentiles. He will be in the habit of reflecting, also, that the object is worthy of infinitely greater sacrifices than he can have made to it; and that, however discouraging appearances may be, the ultimate consequences of fidelity will be unspeakably delightful and glorious.

2. It is very important that those, who are looking forward to the responsible station of missionaries, should be thoroughly acquainted with their own character. There is the more need of caution here, as men are apt to be ignorant of themselves; and especially is it true that young persons, during the progress of their education, often

greatly misjudge as to their relative standing, and their prevailing motives of action. The real character of a man is, however, very likely to develop itself suddenly, when he is thrown into difficult and untried circumstances. Let the candidate for missionary employment, then, make it a particular study to ascertain how he stands in the sight of God. For this let him labour with much assiduity; not merely to gain satisfaction as to his having repented of sin and believed in Christ, but to learn whether he has that love for the souls of men, that devotedness, that zeal, that patience in trouble, that readiness for kind and brotherly co-operation, which are essential to an elevated course of Christian beneficence. To aid himself in this matter, let him apply to some pious friend, who can judge impartially, and who will become a candid and faithful adviser. It will be of incalculable benefit to a missionary to have made great progress in moral discipline;—in subduing pride, selfishness, vanity, ambition, and habits of indulgence, before he takes upon him a publick character. To all these evils and many others the heart of man is exposed: and it is not the part of wisdom to deny the danger, or attempt to conceal it. In the business of self-government, those are the most successful, who have the most thorough knowledge of their weakness, their exposures, and their dangers.

3. The missionary enterprise has now arrived at such a stage in its progress, that the soldiers of the cross have special need of being well furnished with the Gospel armour. The evangelical exertions, which are now distinctly and avowedly directed to the moral renovation of the world, are fast attracting the attention of all observing and reflecting men; and are regarded with very different views by various classes of individuals, according to their feelings,

their prejudices, and the part which they are personally disposed to take, either in favour of divine truth, or against it.

The friends and supporters of missions entertain high hopes of success, as they have good reason for doing; but these hopes being somewhat indefinite, in regard to time, manner, and circumstances, often lead to sanguine conclusions. These friends, also, very generally form an exalted opinion of the moral excellence of missionaries; and the mere fact, that a man offers to go forth in this capacity, is a passport to their unbounded confidence. Such a state of things should operate powerfully upon the mind of an ingenuous man; and should induce him to aim strenuously to prove worthy of that confidence, which is so liberally bestowed upon him in advance.

The enemies of Christ were probably never more on the alert, than at this moment, to discover flaws in the character of his professed friends, and to publish them abroad with a view to bring reproach and disgrace upon all that is doing to extend the limits of the church. These enemies are more or less open in their hostility, according to circumstances; but they all agree in opposing the progress of truth. They are to be found in every Christian country, and have access to almost every considerable missionary station. Some of them are becoming much alarmed, and habitually discover great malignity. Let every missionary expect to be watched by such men; let him make this anticipated scrutiny a reason for examining and judging himself; and let him take special care, that those *who are of the contrary part may be ashamed, having no evil thing to say of him*: or, if they are beyond the reach of shame, and will not be silent, let them be compelled to rely upon mere slander, which can either be refuted, or left to destroy itself.

It is always to be remembered, that an example of Christian integrity, benevolence, and piety, will commend itself to the consciences of even the most bitter opposers: while others, who are not committed by any acts of direct hostility to the truth, will not be backward in avowing their convictions, and bearing a decided testimony to a life of consistent evangelical virtue. Progress in holiness is to be desired by a missionary, as a mean of usefulness to all around him, while it is a source of unfailing satisfaction to himself.

4. The man who has deliberately consecrated himself to the service of Christ among the heathen, should not be solicitous respecting subordinate matters. He should cheerfully leave to Providence the precise field of his labour, the time and manner of his going forth, and other things of a similar nature. Not that he should act without consideration, in relation to any subject however small:—nor that he should fail to communicate any facts, views or reasonings, which have weight in his own mind;—but he should carefully avoid distressing anxiety about the future, and cheerfully commit himself and all his interests to God. Nothing is more common, than for young men, who are about closing the term of their education, to feel as though it would be extremely desirable to have the tenor of their future years marked out *with certainty*, not reflecting that, even if their lives were secure for years to come, such certainty would be unattainable by human power or foresight. It cannot be attained, in regard to any class of men, much less professional men, who remain in our country. The most mature plans are often interrupted; and the only wise and safe course, at home or abroad, is to prepare for usefulness in some important sphere, and then leave every future allotment to be dis-

closed, in the ordinary course of Providence.

5. The man, who contemplates entering upon a missionary life, should habitually rely upon the promise and favour of God, as the only ground of confidence, with reference to the great work of converting the nations. No combination of human talents, no multiplication of human labours can ever succeed, unless God accompany these labours by the energy of the Holy Spirit. Though the means used for enlightening, and reforming, and saving men are wisely fitted, under the Gospel dispensation, to accomplish these glorious ends, yet they will all fail, unless they are followed by a special blessing from on high. The external preparations for spreading the Gospel, though increased a hundred fold beyond their present amount, should not withdraw our attention for a moment from the Great Source of spiritual life, without whose kindly influence nothing of importance will be done for the permanent melioration of the human race. The hopes of the Christian world, while they rest on the declared purpose of the Most High, are called into lively exercise by events which are continually transpiring, and it seems hardly possible to avoid the conclusion, that He, who has excited his people to strenuous efforts, and united, importunate, and persevering prayer, will impart that divine energy, without which, every thing else will be unavailing.

As the number of missionaries is increasing, and will increase still more rapidly, a large portion of our clergymen, and numerous lay members of our churches, will be called upon for their advice to individuals, who think of missionary service, and for testimonials to the character of such, as may be deemed suitable candidates for that high employment. The busi-

ness of selecting and sending forth spiritual labourers is exceedingly responsible: and should be discharged with a deep feeling of the magnitude of the interests depending. Private friendships, personal attachments, and the strong desires of the intended missionary, should never induce to the recommendation of any person, who is not deliberately judged to be fit for the sacred vocation, to which he aspires. It need not be said, that all good men are not equally qualified for usefulness; nor that a man, who will be useful in some one place, may not have the requisite qualifications to be useful in all other places. It seems proper, therefore, to call the attention of clergymen and others to some prominent traits of character, which should be found in all, who are sent forth to the heathen, either as ordained missionaries, or as assistants in any department of the work.

And first, as a general qualification, it is extremely desirable that each missionary should have acquired such a character, in the religious circles where he is known, as shall call forth the spontaneous approbation of his acquaintances, when his purpose is first announced. This prompt and general attestation to the consistency of his conduct with his professions, and to his possessing the great elements of the Christian character, is one of the best evidences of fitness for the work, so far as these evidences fall under human cognizance. It is very gratifying to the Committee to be informed respecting any individual recommended to them, that he is such a man as will do good any where; that his offering himself for the service is unanimously approved by those who know him; and that his friends will expect to hear good things from him, into whatever part of the vineyard he may be sent. The Committee

would not intimate, that such a reputation for general excellence is indispensable; but it is certainly desirable, and should be considered as attainable by all, who, with singleness of heart, and respectable intellectual powers, devote themselves to the promotion of the glory of God.

Besides being able to express an opinion of a candidate's general fitness for the work, those who give testimonials should look distinctly at several important traits of character. Here the Committee would observe that missionaries, who have been some time in the field, are scrupulous beyond all others, in regard to the qualifications of those, who shall be sent forth to them as fellow-labourers. They confess and lament their own deficiencies, while they would do all in their power to raise the standard of missionary excellence. Their correspondence bears frequent testimony to their earnestness on this subject. In some instances, they have consulted together, and drawn out an elaborate description of such a character as they have thought candidates should possess. At a missionary meeting in the western wilderness, a paper of this kind was composed, from which the following particulars are taken. They were intended to apply to missionaries, who shall go to the Indians beyond the Mississippi, but are applicable, with small variations, to others.

"In addition to vital piety, competent literary acquirements, a thorough knowledge of the Bible and of theology, such missionaries should have,

"1. *An enterprising turn of mind*; a spirit that will support a man, while he travels without company, sleeps without shelter, and is sick without attendants; a spirit that will sustain hardship of every description without repining.

"2. *An amiable temper*. The countenance of a missionary should indicate a pleasant and cheerful state of mind, and should be to him, wherever he goes, his letter of recommendation.

"3. *Promptness in argument*. Indians are sagacious in discerning character, shrewd in their cavils against true religion, and ever ready to hold in derision such as appear weaker or less wise than themselves; while they respect those whom they consider their superiors.

"4. *Equanimity* is an essential qualification of the western missionary. He must pass through all his difficulties with a firm, unshaken resolution. He should be *steadfast, unmoveable*, always mild, always affectionate, but always decided.

"5. *Punctuality to his engagements*.

"6. *Skill in the particular business assigned him*. No novices should be sent out. A great degree of ardour and self-denial, though it may entitle a man to compassion, will but poorly compensate for the losses and disappointments sustained by the mission, in consequence of his inexperience and want of skill.

"7. *A good bodily constitution*."

It will be observed, that the sixth particular has reference to assistant missionaries, who are employed as teachers, farmers, and mechanics.

The Committee would add, that missionaries of all classes, and both sexes, should have a well established character for,

8. *Habitual industry*. It is not sufficient that a man should be capable of vigorous activity, either of mind or body, as the case may be; but he should have been in habits of continued employment, and should be uneasy, and out of his element, unless *actually* employed.

9. *Habitual carefulness.* This trait of character should have respect to every part of duty. The missionary should be careful of property, of his health, of his words, of the measures he recommends, the examples he sets, and of all his means and opportunities of usefulness.

10. *Humility*, embracing, beside what is usually understood by that term, a willingness to labour on a small scale, and for the benefit of a few immortal beings, when a larger sphere is not accessible. In fixing on a field of labour, the number of souls to be benefited is always an important consideration; but it sometimes happens that a missionary, even in a populous country, can get but a few hearers. There are many causes, which may circumscribe his direct influence within narrow limits. In such a state of things, he should consider how great an object it is to bring one soul to heaven! and what inconceivable good may result from his forming his own character to a happy resemblance of his Saviour.

It not unfrequently happens, that persons apparently pious are encumbered with serious disqualifications for missionary services; which, however, they may not regard in this light, or perhaps may not be conscious of them at all. A few of these disqualifications will be mentioned.

1. *A disposition to change.* There are some persons, who are very confident they could do a great deal of good, if they were in certain imaginable circumstances. They are frequently changing their condition, with a view to arrive at a state so desirable. They always see many reasons for new changes, and thus life wears away, while they are preparing to employ it well. Sometimes, beyond

a doubt this love of change is a principal cause, which first prompts the desire of going on a mission.

2. *A strong tendency to depression of spirits.* No man needs the buoyancy of a cheerful, elastic state of mind more than a missionary. He should be grave and serious; but, in his temperament, hope and joy should predominate.

3. *Jealousy.* When an individual is known to suffer from this evil, he should be advised to remain in the bosom of a Christian community. Jealousy may have respect to many subjects; but, in a missionary, it naturally fixes upon the relative standing of his brethren, the estimation in which he himself is held, and the supposed motives of those, who have had any agency in assigning his duties.

4. *A habit of inconsiderate talking.* Rash and idle words are very inconvenient things in a missionary circle. In a large society, men are very apt to find their level; and a talkative man is duly estimated; but in a small band of brethren, shut out from the world, it is not easy to restrain an ungovernable tongue.

5. *Incapacity to judge of human character.* This deficiency is sometimes called ignorance of the world, and sometimes a want of common sense. It is occasionally found in persons, who have all their lives had intercourse with men: while, on the other hand, many whose observation has been confined to their native village, are rarely deceived in their estimation of men and things.

6. *Levity.* No person can gain the respect and confidence of uncivilized men, especially of our western Indians, if given to lightness of mind: and the example of levity is extremely unprofitable to a mission family. [Miss. Her.

RELIGIOUS DEPARTMENT.

INTERESTING LETTER FROM GERMANY.

The recent change in the state of religious sentiment in Germany, as described by Mr. Kurtz.

*Erfurt, Kingdom of Prussia, Augustin Monastery,
Luther's Cell, May the 14th, 1827.*

Dear Brother Shaeffer,

From the heading of my letter, you will perceive that I have selected a very interesting place to write in. Yes, it is a fact that I am at present in the Augustin Monastery, in Erfurt, seated in the monastic cell of the immortal Reformer, at the same table at which he so often sat and wrote, with his Bible lying at my left hand, his inkstand to my right, and manuscripts of him and Melancthon his coadjutor, suspended in a frame to the wall, in my front, and several other Lutheran relics, which are carefully preserved in the cell, to gratify the curiosity of strangers and travellers, who when they come to Erfurt never fail to visit this little room with one window, and record their names in a book which is kept here for that purpose. It was within a short distance of this town where, in a promenade, that eventful act of Providence occurred, which proved fatal to *Alexius*, the friend and companion of *Luther*, and induced the latter solemnly to renounce the world and its vanities and become an Augustin monk. Modern historians (and among others *Milner*) doubt the truth of this providential occurrence, and attempt to disprove it; but here in Erfurt, where I should suppose the people ought to be best qualified to determine the matter, it is universally believed; and what at once puts an end to all scepticism is the fact, that I read a letter shown to me in the monastery, in which *Luther* himself relates the circumstance to his father, and offers it as an apology for his be-

coming a monk. It was also here that *Luther* in the Providence of God, for the first time, found and became acquainted with the Holy Scriptures, and thus discovered the fallen and corrupt state of the church, and the indispensable necessity of a radical reformation. The monastery is at present occupied in part as an Orphan-house, and in part as a school for reclaiming, and educating poor, neglected and wicked children. The latter institution is under the direction of *Mr. Reinthaler*, a pious, wealthy, and intelligent gentleman, whose whole life, is devoted to the laudable work of reforming and instructing children, and whose wealth enables him to preside over this institution gratuitously, and to do a great deal of good at his own individual expense. Indeed no country abounds more with benevolent institutions than Germany. Infirmaries, hospitals, orphan-houses, asylums for poor widows, for clergymen's widows, for superannuated and sick servants, institutions for the benefit of the deaf and dumb, for curing those who have been born with any bodily defect, with contracted limbs, crooked backs, &c. for the punishment and reformation of juvenile criminals, bettering houses of every descriptions, &c. &c. &c. are to be met with in all directions and neighbourhoods. This excellent state of things is evidently owing entirely to the influence of Christianity; and yet there are men to be found in the world, who are selfish and cold hearted enough to withhold their

support from those societies whose object it is to spread abroad among the heathens that blessed gospel which alone is able to infuse such human principles in the minds of men, and to call them so effectually into action! nay, who are such enemies to the comfort and happiness of the human family, that they even oppose those societies and exert all influence to retard their progress and defeat their object! But let them rage, it is all in vain, they are kicking against the goads, and in spite of their opposition, the gospel will, and must prevail, and the time will soon arrive when its victories will extend from pole to pole, and when from the rising to the setting sun the earth will be full of the knowledge of *Jesus Jehovah*.—In Germany the religion of the Redeemer is gaining ground. *Rationalists*, so called, by which is meant a large and learned class of people in this hemisphere, somewhat similar to our Unitarians, yes, whose principles are often even more objectional than those of the rankest Socinians, are beginning to be ashamed of themselves, and though they formerly glorified in the name of *rationalists*, they now entirely disclaim the appellation, and their ranks (a few years ago so formidable,) have of late been considerably thinned by the increasing and overpowering influence of true evangelic religion. In Berlin, the metropolis of Prussia, a very populous and splendid city, where I spent seven weeks, and therefore had an opportunity to become acquainted with the state of religious matters, the cause of Christ is triumphant. A few years since this great city was in a most deplorable condition both in a moral and religious point of view. Christ was banished from the pulpit as well as from the desk of the professor,* unbelief and scepticism were the order of the day,

* There is a flourishing university in Berlin with about sixteen or seventeen hundred students, and a proportionate number of professors.

and he who dared to declare his belief in the Scriptures as the inspired word of God, was laughed at as a poor ignorant *mystic*; and now the very reverse of all this is the fact. In no city have I met with so many humble and cordial followers of the Lamb; in the University a mighty change has taken place, and from almost every pulpit the cause of the Redeemer is ably vindicated, and the efficacy of his atoning blood is held forth and proclaimed in strains at which the very angels cannot but rejoice, and which the stoutest heart is often unable to resist. We also meet with Bible Societies all over Germany, and in Saxony the Lutheran church is at this moment forming a missionary society for the evangelization of the North American Indians.

[*Lit. & Evan. Mag.*

SABBATH SCHOOLS IN SCOTLAND.

Sabbath School instruction meets with efficient support in Scotland. In connexion with our Sabbath School Union there are at present one thousand five hundred and seventy-two schools, attended by seventy-eight thousand three hundred and ninety-one children; and it is worthy of notice that there are many other schools in different parts of the country, between which and this society no relation exists. Religious instruction is the only object of our Sabbath Schools.

[*Ibid.*

RELIGIOUS SECTS IN EUROPE.

The following estimate appears in a work (said to be compiled from official documents,) which has been recently published in France, on the subject of religious persuasions of the population of Europe: England and Wales, 6,000,000. Church of England; 6,000,000

Dissenters. Scotland, 1,500,000 Presbyterians; 500,000 other sects. Ireland, 500,000 Church of England; 5,500,000 Catholics; 800,000 Presbyterians; 300,000 Methodists, &c. Spain, 11,660,000 Catholics. Portugal, 3,173,300 Catholics. Austria, 14,000,000 Catholics; 2,000,000 Protestants. Hungary, 4,200,000 Catholics; 3,646,000 Greek Calvinists, Lutherans, &c. Germanic Confederation, 6,700,000 Catholics; 6,750,000 Protestants. Low Countries, 3,500,000 Catholics; 1,500,000 Protestants. Prussia, 5,000,000 Lutherans; 4,500,000 Catholics; 1,000,000 Calvinists, &c. Switzerland, 1,167,000 Calvinists, 580,000 Catholics. Sweden and Norway, 3,550,000 Lutherans.—Denmark, 1,700,000 Lutherans. Italy, 20,210,000 Catholics. France, 30,855,428 Catholics: 659,000 Calvinists; 280,000 Lutherans; 51,000 Jews. Russia in Europe, 39,000,000 Greeks, not Catholics; 8,000,000 Catholics; 2,500,000 Protestants; 1,804,000 Mahometans. Turkey in Europe, 7,500,000 Christians.

[*Ibid.*

PRIMARY EDUCATION IN FRANCE.

The Primary Schools of France may be divided in different ways, according to the point of view in which they are considered. They may be divided into schools of the first, second, or third order, according to the degree of extension or perfection to which instruction is carried; they may be divided into those kept by individuals and those kept by associations, and particularly by the brotherhood of charity; they may also be divided according to the system of teaching adopted in them, and, lastly, into gratis and paying schools.

In the following table is given a statement of the numbers of the University of France, including

all the Primary Schools, for the year 1815, and certainly, considering the extent of the kingdom, it does not give a very high idea of the condition in which the publick instruction then was:—

Academies,	26
Faculties of Theology,	7
Do. of Law,	9
Do. of Medicine,	3
Do. of Sciences,	10
Do. of Letters,	23
Royal Colleges,	36
Colleges	368
Secondary Ecclesiastical Schools,	41
Institutions and <i>pensions</i> ,	1255
Primary Schools	22,348
Total of Establishments,	24,126
Students of Law,	2113
Do. of Medicine,	4216
In Royal Colleges,	9000
Other Colleges,	28,000
Ecclesiastical Schools,	5233
In <i>pensions</i> ,	39,623
In Primary Schools,	737,369
Total of Scholars,	825,554

But since this period a rapid increase in the number of schools and scholars has taken place. In 1815 France was but awakening from a state of things that did not permit instruction to extend its full influence. A heavy conscription had drained off the young men almost before they had time to be educated; and a complete military system of government was not likely to give great encouragement to societies, whose sole object was the promotion of knowledge. From a rapid succession of great and wonderful events, the minds of men had been kept in a state of ferment that was never allowed to subside, till at last, a general peace having arrived, the necessity and advantages of education became more apparent from the surplus of inhabitants, who were thrown upon their country by the want of military employment. Already, in the year 1820, the progress of instruction was manifest. It has been seen that in 1815 the number of scholars in the Primary Schools

was 737,369; in 1820 it amounted to 1,070,500, being an increase of 333,131 in the short space of six years.

There is little fear of publick education not improving, when the head of publick instruction is heard to pronounce such words as these:—"There is an instruction necessary to all men; it consists of the elements of religion and morality, of the arts of reading, writing and arithmetic. The present state of existence is one that can be neither happy nor well regulated, except when this knowledge is possessed by man." It is to be hoped that future Grand Masters may think and speak in the same spirit, and then there will be little to dread.

Into the armies of France the system of mutual instruction has been introduced by M. Appert, and the benefits that have arisen from it are visible. Many regiments now possess a school founded upon this principle; and many officers of high rank and distinguished abilities are using their utmost endeavours to extend their numbers, and have formed a sort of society solely with this view. Most of the young men now in service had been brought up at a period when education in France was held as but of secondary importance, and had indeed been called to arms whilst yet children. But many are making up at present for what had formerly been despised or overlooked. The want of instruction may not be felt during the bustle and thoughtlessness of a military life; but when disabled by disease, or retired from service, then it is that all the advantages of an early education will be felt, and the curse of ignorance will be experienced when it is too late to remove it.

If the advocates, however, of mutual instruction be numerous, its opponents are not less powerful; and it has been said of late that the Minister of the Interior has

shown himself decidedly hostile to the system. The clergy, too, have strenuously opposed its progress, and have gone so far, in some cases, as by their influence to abolish several schools in which the education was conducted upon this principle. An opposition of this kind, if the system be a good one, will not, it is probable, do much harm. It may be checked for a time, but its superiority, if it be superior, will soon appear; in which case, it is likely, this opposition will rather prove beneficial than otherwise to its extension.

[The following account of the state (1827) of education in France is from a Report of the Society for Elementary Instruction. Of the accuracy of the account there can be no doubt, in the minds of those who are acquainted with the fact, that the above society numbers among its most active and responsible members, such men as De Gerando and Laborde, and has pursued its beneficent labours for twelve years, not without a jealous watchfulness and a systematic opposition, on the part of those who dread the consequences of general education and popular improvement.]

It is with profound regret, that, out of Thirty-one Millions, Six hundred Thousand inhabitants of France, we find from Fifteen to Sixteen Millions who can neither read nor write. Four Millions, Five hundred Thousand children out of Six Millions, that is to say, precisely three fourths of those who are of age to be admitted into the Schools, are deprived of every kind of education.

It is true this deplorable want is very unequally felt. In some Departments of the north and the east, the number of children who attend the Schools may be one tenth of the population; while in others, it is not more than the two hundred and twenty-ninth

part. This deplorable neglect, which might be supposed only to apply to a barbarous country, is to be found in the heart of France. Our fruitful and smiling provinces of the south, which, during the darkness of the middle ages, preserved for a long time and rekindled first among us those sparks of sacred fire, are now most backward in knowledge.

[*Am. Jour. of Ed.*

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SUPERSTITIONS OF THE GREEK AND CATHOLIC CHURCHES.

Extract of a letter from the Rev. Mr. Bird, of the Palestine Mission, to the Rev. Mr. Kimball, of Townshend, Vt. dated Beyroot, May 2d, 1827.

I think I have suggested to your consideration, in a former letter, the tract written by the Bombay Missionaries, some years since, in which a reasonable calculation is made of the labour and sacrifice necessary to bring the heathen within the sound of the gospel in the course of 20 or 30 years. You have read the tract, and have doubtless wondered how the Christians of America could possibly excuse themselves from making the trifling sacrifice there specified; how any person, who professes to have given up all for Christ, could possibly refuse to bear his proportion of sacrifice to accomplish the last command of Christ, when this accomplishment has been so evidently shown to be within his reach. No doubt you feel, that when the churches shall come out of this state of plain disobedience in which they are at present, they may expect that God will receive them, as he always did his ancient people, when they returned from their idolatry; that they may expect, not the mere *ordinary* outpourings of the Spirit of Grace, but

frequent returns of *the day of Pentecost*.

I am going to add to the missionary field all those portions of the globe that are overspread by churches not Protestant, especially that of which the Pope of Rome is the head; so that instead of 200,000,000 of Christians to unite in the vast work of converting the world, we have left at most, only 60,000,000, or rather, instead of 600 millions to whom the gospel needs to be sent, we have 740 millions. There is indeed a shade of difference between the besotted heathen, and those who know the *name* of Christ, and that he was crucified for men, but the difference will not appear so great if we are assured that these very christians are but another class of idolaters.

The use of images and pictures in the churches, introduced under the specious plea of honoring God and assisting in his worship, prevails you know in all the east, and from whatever motive they may have been introduced originally, and however cautious some individuals may be to lift their hearts from the image on earth to the original in heaven, yet it is a fact, not denied by these Christians themselves, that the common, ignorant multitude pay their worship to the image itself. It is also evident, to any one who perceives their manner in their acts of devotion, that *the best of them* have little or no thought beyond the idol.

But that these people do actually *worship the images themselves*, can no more be denied, than it can be that they believe in the Trinity, for one is as plainly taught in their catechisms as the other. In a catechism I purchased in Malta, are these questions and answers, viz.: "Why do we adore as holy, the cross on which our Saviour died?" Ans. "Because Jesus Christ has sanctified it by the touch of his most holy body, and his most precious death." Ques. "Must

we adore also the images of *other* crosses?" Ans. "*We must adore them.*" Is not this idolatry?

You know too, what extravagant notions they have of the holiness and power of the Virgin Mary, calling her "*the Mother of God,*" and "*Queen of Heaven and Earth.*" I here give you a specimen of one of their prayers to this goddess, which I have taken at random from an Arabic Psalter before me, printed at the Mount Lebanon press, and used in all the churches and Schools. They call her *the Lady*, as Christ is called *the Lord*: "O Lady, accept the prayers of thy servant, and save me from all distress and sorrow. All my life has been spent in sin. But the spirit is willing though the flesh is altogether defiled, my thoughts impure, and my works corrupt. I am truly and altogether a sinner, and worthy of judgment and condemnation. Whither shall I go, and to whom shall I fly but unto thee, O thou spotless Lady; save me through thy grace."—Certainly those who have no other refuge than a woman to flee to, are as hopeless of salvation as the heathen. But to see still further, in what a hopeless state these churches must be, look at the liberties they have taken with the word of God, especially with that most permanent and important part of it, the ten commandments. Who but men that had entirely forsaken God, would have dared to say and teach to small and great, that the first commandment is, Thou shalt have no other Gods before me: 2d, thou shalt not take the name of God in vain: 3d, Remember to keep holy the feast days: 9th, Thou shalt not covet thy neighbour's wife: 10th, Thou shalt not covet thy neighbour's goods."—These commandments I have written down verbatim from the catechism already mentioned. The Arabic Psalter contains the decalogue in exactly the same words and order; but in

the third, it specifies the Sabbath, as well as the feast days that ought to be kept holy, and says, "*These are the ten commandments, as God wrote them upon two tables of stone.*"

It is well known that the Roman Catholic Church has often used the sword to exterminate those who have opposed her errors; but perhaps it is not so well known that the duty of this destruction is enjoined by the church as one of her standing doctrines. In the appendix to the Arabic Bible printed at Rome, it is boldly declared—"We are bound to destroy the heretics:" Now that it may be seen what kind of destruction is alluded to, references are made to the cases of Jehu and Elijah *killing idolaters*. We have heard much of the bloody doctrines of Mahomed, but the false prophet is here outdone, for the Mussulman conquerors were commanded, on certain conditions, to leave the heretics in quiet possession of their opinions.

From these doctrines of the church of Rome, it is scarcely less evident that "the wrath of God abideth on her," than it is that this wrath abides on the heathen. But if additional evidences were necessary, it might be gathered from her *practic*.

The idea that a priest must needs be a pious man, seems never to enter the minds of the bishop nor the people. In this land, so far as we can learn, a priest never enters a house to converse on the doctrines, or especially the *practical precepts* of the gospel. A Maronite is excommunicated for marrying his daughter to a Greek, or even attending worship in a Greek church. The Greek Catholics, as they style themselves, are divided into two sects, both having precisely the same ritual; but some worldly difficulty having arisen among them, they refuse to acknowledge each other's priests. The Terra Santa establishment has had three or four

different superiors since our coming here, two or three are supposed to have been taken off by poison. This was even the opinion of Monsignor Gandolfo, the Pope's legate, as he openly declared, and he himself expressed his fears that if he should go to Jerusalem, the monks there would in like manner poison him.

My inferences from all that has been said are briefly:—

1. Missionary labours among papists have been too much undervalued.

2. The missions to Mount Lebanon and the Levant ought to be strengthened.

3. Protestant missions ought to be established in South America, and in those parts of popish Europe that are accessible.

[*Lit. Evan. Mag.*]

A MILLION OF HOUSES IN IRELAND WITHOUT THE BIBLE.

The late valued friend and active secretary of the Irish Sunday School Society, now gone to his reward, in his last Report, made the following striking remarks:—

“It is sometimes useful to pause in our progress, and look back to what has been already effected. On looking into various documents connected with the subject, I find, that, previously to 1806, there was only one Bible Society in Ireland—the “Association for discountenancing Vice:” and that, up to that period, they had distributed, in fourteen years, 60,533 Bibles and Testaments; since that time, in twenty years, there has been a distribution of little less than 1,100,000; and, in the last year, of not less than 90,000. This is surely matter for the warmest congratulation, that so much has been done for the Spiritual Instruction of Ireland; and yet, when we further calculate the number of houses in Ireland,

and consider how many of these Bibles and Testaments have been worn out, how many are kept in schools, and how often there are two or more in the same house, I do not think it is extravagant to suppose, that there are nearly *one million houses* in Ireland which have not beneath their roofs a single copy of the Word of God!”

Ibid.

ELIJAH'S JOURNEY.

Through the infirmity of human nature, and the trying circumstances in which good men are placed, we find them in some instances failing in the exercises of those graces in which they are most eminent. Thus Abraham, the father of the faithful, was, through the apprehension of danger, led to deal insincerely with Abimelech. Thus Peter, though of a bold and ardent temper, and though he alone ventured to attack the armed band which came to seize his Master, was induced to deny him, by the surmises of the maid-servant. And thus Elijah, so famous for his zeal and courage, was so dismayed by the threats of Jezebel, that he fled to the wilderness for security, instead of remaining in Israel, to encourage the faithful remnant by his counsels, and to awe a profligate court by his warnings and rebukes. Yet the care of heaven did not desert him. Twice did the angel of the Lord touch him, and call on him to arise and to eat the bread and drink the water which he had provided for him; and in the strength of that food he journeyed forty days and forty nights, till he came to Horeb, the Mount of God, where he received such displays of the divine glory, as qualified him for the undaunted discharge of the publick duties which he had yet to perform. This portion of the prophet's history suggests many important instructions.

1. Good men have, like Elijah, a journey before them. This world is not their home; they are travelling through it like pilgrims and strangers, and their life must be occupied with the graces and duties in which their meetness for heaven is formed. Some are commencing this journey, and are asking the way to Zion with their faces thitherward; others have made considerable progress in it; and others have advanced so far, that they can say, "I am now ready to be offered, and the time of my departure is at hand." With that holy Mount in view where the journey closes, how light seem its toils, how easy its sacrifices! Its perils are encountered with the courage inspired by hope, and its burdens are borne by the patience which it strengthens. It is most lamentable that so few, comparatively, are engaged in this journey; for "strait is the gate, and narrow is the way that leadeth to life, and few there be that find it."

2. To this journey we require to be stirred up. Exhausted by fatigue of body, or anxiety of mind, Elijah laid himself down to rest, and it was necessary that he should be roused to prosecute his journey. And good men are sometimes so discouraged by the difficulties of the way, so overpowered by sloth, so attracted by the fascinating objects which present themselves to their view, or are so influenced by the hints of those who tell them that no haste is necessary, that they are disposed to fold their hands to sleep. But God will rouse them; and if softer methods are not effectual, he will try others of a more alarming description. Thrice did our Lord's disciples slumber during his agony, and thrice did he rouse them, saying, "What! could ye not watch with me for one hour?" The calamity which deprives men of the substance to which they looked for worldly comfort; the disappoint-

ment which plunges you in sorrow at the moment when hope was highest, and the sickness which threatens to tear from you the relative whose presence you feel to be the charm of life, and whose care is the blessing of your dwelling, are the voice of God scattering the presumptuous fancies which were whispering, "Sleep on now and take your rest;" and calling upon you to watch, and to be sober, and to gird up the loins of your minds. What a melancholy view of our nature is it, that we should need to be stirred up to go to heaven! Let us, therefore, fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it.

3. This journey cannot be accomplished in our own strength. The saying of the angel is as applicable to us as it was to Elijah, "The journey is too great for thee." It lies through a wilderness infested by wild beasts; under its scorching sun the most vigorous will faint, and over its burning sands the pilgrim will make slow progress, and what he does attain will be effected with pain and difficulty. It is most difficult to maintain spirituality of mind amidst the temptations of the world; to hope in God, when clouds and darkness are round about him; to persist in benefiting the thankless, warning the incorrigible, and expostulating with the thoughtless; to mortify passions which others are indulging, and to sigh for blessings which others are enjoying, who have not waited for them so long, or prayed for them so importunately, as we have done. In the windings of the wilderness we must have a guide, in its perils a protector, and in its necessities a supply from above.

4. The difficulties of this journey are known to our God, and compassionately considered by him. Of them the prophet was warned, and for them he was prepared.

By us, few of the difficulties of our journey are foreseen. Fancy sketches before the young, fields all verdant, a sky ever serene, a path always smooth; or, if it anticipates evil, it is light and transient. A temporary storm is all that it forebodes in the sky, a few thorns are all it anticipates in the path. Our friends and guides know not all the evil that is before us. There is much danger for which they cannot arm us, and many sorrows for which they cannot fortify us. But to Jehovah all things are naked and open; and he knows our frame, and remembereth that we are dust. While our enemies may mark the perils which are before us, that they may take advantage of them for our injury or ruin, God discerns them as the scene where his wisdom will lead the blind in ways they know not, where his compassion shall be shown in helping our infirmities, and his grace shall make us more than conquerors.

5. That God makes ample provision for our accomplishing this journey. Like the provision made for Elijah, which came not from the wilderness, this comes not from the world. The world is full of objects and scenes fitted to enfeeble, but not to strengthen; to shake, but not to establish; to seduce, but not to confirm; to separate, but not to unite the pilgrims to Zion. As angels brought this provision to the prophet, so the ministers of religion are made helpers of the believer's joy. The strength of God's grace, the consolations of his Spirit, the light of his countenance, and the animation of his love, he imparts in the ordinances of the Gospel. In seasons, and in places, where to human view nothing could be anticipated but pain without relief, fear without hope, and the sorrow that worketh death, God hath sent help from his sanctuary, and strength out of Zion. Let us think

of the simplicity of this provision. The angel could have brought to Elijah the finest dainties and the most sumptuous fare, but he brings a cake of bread and a cruse of water. And the souls of the saints are not nourished by the enticing words of man's wisdom, the subtleties of curious speculation, or the imagery of a luxuriant fancy; but by the plain truths of the Gospel. O Lord, by these things men live, and in them is the life of my spirit. Often has it been seen, that by the prayer which came from the heart, though expressed in the humblest diction, the sad have been comforted and the tempted have been relieved. It is also worthy of notice, that it was of the food which had already refreshed him, that Elijah was called to partake a second time; and such is the varied and exhaustless value of the word of God, that the texts which have sustained you formerly, will strengthen you now and hereafter, and they will fit you not only for the same, but for other trials.

6. Let us mark how the good man continues and closes his journey under the influence of Heaven. Such was the miraculous influence of this food, that the prophet required no new supply for forty days; and there are cases in the spiritual life, in which supplies are vouchsafed, by which faith is strengthened, and hope is animated, for many days to come. There have been good men, whose souls have been so enlarged at the communion table, that during succeeding months of sickness the heart has been glad, the glory has rejoiced, and the flesh hath suffered in hope. Promises which were the blessing of youth, have been the solace of age and the last hope of the dying. He that drinketh of this well shall never thirst, but it shall be in him a well of living water, springing up into everlasting life.

Elijah took forty days to accomplish his journey to Horeb. It

was but a journey of four or five days from the spot where he was refreshed by the angel, but he went through byways, for fear of being pursued, and took time to rest in different places. Your journey may be longer than you anticipate ; but goodness and mercy shall follow all the days of your life, and you shall dwell in the house of the Lord forever. During the bright days of prosperity, and the dark nights of affliction, the righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger. Travellers who have set out to reach some favourite object of destination, have, in some cases, perished ere they reached it ; but none ever entered on the way to Zion, who did not arrive at it. There are considerable varieties as to their length or the comfort of the journey ; but all Zion's pilgrims are under the same gracious Conductor, and of them he thus speaks :—"My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish ; neither shall any pluck them out of my hand." The place which they reach is not, like Horeb, a solitary mount, in which they shall be alone with God ; but they come to the heavenly Jerusalem, to the spirits of just men made perfect, to an innumerable company of angels, and to Jesus the Mediator of the new covenant, as well as to God the Judge of all. And from this mount they shall not return, as Elijah did, to struggle with the idolatry and profligacy of a sinful nation, but they are made pillars in the temple of God, and shall go no more out. Reflection on the mercy which they have experienced in their journey, the rapture which the attainment of a full salvation must inspire, and the anticipations of everlasting life, will unite in a happiness the bliss of which we cannot now fully conceive, which gratitude will a-

scribe to the Lamb that was slain. Let good men, like the Ethiopian nobleman after his baptism, go on their way rejoicing. The joy of the Lord is your strength. Invite others to go along with you. Can you see multitudes hurrying on in the broad way that leads to destruction, and not say to them, "Forsake the foolish and live, and go in the way of understanding?" The conduct of Moses to Hobab, calls on you to say to your friends, "We are journeying to the place of which the Lord hath said, I will give it you ; come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." How affecting are the words of the excellent Mr. Joseph Milner, to a friend who was bidding him adieu, when he was near the end of his journey—"Take care where you and I meet again, that is every thing." Partake not of the food or the potion which the world may offer you. Touch not, taste not, handle not. They will stupify your senses, and inflame your passions. Bouquets of flowers and perfumes are said to propagate the plague ; and thus depraving to the heart is the influence of worldly pleasure. Complain not of the length or of the difficulties of your journey : these are fixed in widom and in goodness, as well as in sovereignty ; and the longer you are in the wilderness, if you exercise, during your stay, the faith and the patience of the saints, the more abundant will be your joy, and the more bright your glory, in the better country. Various maxims have been stated, under the pompous title of "The Secret of Happiness :'" but the secret of happiness, as to this world, is to learn, in whatever state we are, therewith to be content ; and the secret of happiness, as to futurity, is to commit ourselves by faith to the charge of that grace, which reigns through righteousness unto eternal life, by Jesus Christ our Lord. H.B.

For the American Baptist Magazine.

POINTS GAINED.

The Pedobaptists and Baptists, for centuries, have been divided in sentiment, on some *points* of no small importance, to a correct understanding of Scripture. Some of these, however, within the last thirty years, have been conceded by the *former*, and the arguments, by which they were supported, shown to be without solid foundation so clearly by the *latter*, that no answers have been attempted.

1. *The baptism of John, whether it was Christian or not, whether it belonged to the Jewish or Christian dispensation, and whether Christ was baptized to induct him into his priestly office,* are matters which have called forth many essays, and many sermons. But the whole subject was put to rest, especially in minds capable of *understanding* an argument, by the publication in 1820, of an "Essay on John's Baptism," by Thomas Baldwin, D. D. The writer of this piece, put that essay into the hands of two officers in Pedobaptist churches, one in New-York, the other in Virginia, whose sentiments accorded with those of the denomination to which they belonged; but who, after having read it, acknowledged that Dr. B's. arguments are irrefragable, and that their views were changed. Few can peruse that work and not be convinced.

It would seem that no sincere inquirer after truth can read the vii. chapter of Hebrews, 13 and 14th verses, and still believe that Christ was baptized to induct him into his priestly office. It might as well be supposed that the President of our Republic took the oath of office at Washington, to make him king of England, as that Jesus was baptized in Jordan to constitute him a Jewish priest. The right to govern England, lies in

the Guelp family, and the king must be inducted by the *bishops* with many showy ceremonies, and not by a simple oath: so the Jewish priests were, according to law, to be descended from the tribe of Levi, and to be anointed with oil, &c. &c.; and that too by priests, but not baptized in Jordan by a man who was unacquainted with the priesthood.

2. *The meaning of the word βαπτίζω.*

Mere Greeklings, who can construe the 1st chapter of John with the help of a lexicon and grammar, have affirmed that βαπτίζω signifies to "wash a little," "to wet," "to sprinkle," or that it was a word of such doubtful import, that its real meaning cannot now be understood: but no ripe scholar dare risk his reputation by such assertions. When such scholars as Luther, Calvin, Whitby, Campbell, Adam Clarke, and Moses Stuart, render it *immersion, dipping, plunging*,—when the whole phraseology in regard to the ordinance,—the figurative use of the word,—and the fonts for immersion, in use throughout christendom for many centuries, all contribute to explain its true meaning, we hope the practice of sprinkling will never again be attempted to be vindicated. If it is said that these men practised sprinkling, it may be answered that in so doing, they put themselves on a level with the Judge, who gives a proper interpretation to the laws of his country, but who lives in the violation of them.

The primitive mode is fast getting into vogue among our Pedobaptist brethren. Dr. Beecher of Boston, Dr. Palmer of Charleston, and the Rev. Messrs. Pierce and Stiles of Georgia, have been "down into the water" during the last

year, we hope conscientiously, and have immersed several persons.

It has been insisted on, that the meaning could not be *immerse*, for in some climates, immersion would endanger life. Even Dr. Clarke, who lives above the 51st degree of north latitude, has used this argument. We know the ice is never very thick in England; but the Dr. may be assured, that in New-Brunswick and the Canadas the ordinance is performed when the ice is of great thickness, and that no one in following "the Lamb whithersoever he goeth" has found this path of duty fatal, from the primitive practice of immersion. To cut off the tip of the toe or finger approaches much nearer to *circumcision* than *sprinkling* does to baptism: but would God have accepted this substitute? The pious parent, misled by his teacher, desires to do something for his child, and he brings him to the rite of sprinkling, in lieu of what was done under the Mosaic dispensation. The Jews were once bound to yield obedience to the ceremonies of this dispensation; and so were we once obliged to obey the laws of Great Britain. If we observe all the laws of England, does our liberty profit us any thing? "If ye be circumcised, Christ shall profit you nothing:" and if sprinkling come in place of circumcision, is it not fair to say, If ye be sprinkled, Christ shall profit you nothing? This, also, is becoming unfashionable among some of our Pedobaptist brethren.

3. *The depth of Jordan.* It has been roundly asserted, and boldly published, that individuals could never have been *immersed* in Jordan, for it was but a small rivulet, and frequently dry. But should a man who has never read the Scriptures assume the character of a teacher of these Scriptures? I should be unwilling to impugn the *honesty* of those individuals who have made these assertions, therefore it must be owing to their

ignorance, if they have not learned that Jordan was impassable, except "at the ford."* A late English missionary, and the beloved and lamented Fisk, describe it as *four rods wide*, and across which Mr. F. swam. Every man acquainted with sacred geography, knows it is more than a hundred miles in length, and receives the waters of a navigable sea, above "Salim, where John was baptizing."

To destroy the meaning of *βαπτίζω* too, it has been represented that the people went out to Jordan for the convenience of water for their camels and beasts of burden, because there was not enough of it in Jerusalem. All the inhabitants of the land were required to be at the feast in Jerusalem: Was it necessary to ride or lead these beasts to Jordan, two or three times a day for drink, when this river was more than 20 miles off?

I blush for *teachers* when they assume positions which require such props to support them.

But these *points* are *gained*, and we look forward to the day when all the doctrines of the New Testament, and not the traditions of men, shall gain complete ascendancy over the christian world,—when there shall be but one Lord, one faith, and one baptism. The progress from popery to protestantism was slow, and at times it was doubtful which would finally prevail; and although more than a *hundred millions* now acknowledge the supremacy of the Pope, yet the command, "Come out of her," will be obeyed, and the remnant of her errors shall be purged from the protestant church.

But driven from these, by sound criticism, our Pedobaptist brethren now make *close communion* the principal means by which to excite prejudice against scriptural practice, and so turn away the attention of their disciples from the duty of immersion. For this, they must answer.

* See Judges, iii. 23, &c.

We know, in order to evince their unbounded liberality, different sects of Pedobaptists have come together at the Lord's table, whose creeds were as dissimilar on some fundamental points, as those of the Mahomedan and the Jew. On this subject, we have, as Baptists, maintained consistency. We have forborne to commune with our Calvinistic brethren, because we cannot consider them baptized; and he consistent among them do the same. It is contended, that if we would unite with them at the table, the sight of our supposed union, would immediately convert infidelity. In answer, we adopt the sentiment of Arch Deacon Paily:—"To restore the *purity*, is most effectually to promote the *progress* of christianity;" but the mixed communion of baptized and unbaptized persons, instead of *restoring*, would *corrupt* the purity of Christianity.

Αδελφος.

REVIVALS.

LETTER FROM REV. MR. ANDREWS
TO DEA. H. LINCOLN.

Templeton, Dec. 29, 1827.

My dear Friend and Brother,

I promised to give you some further account of the progress of the work of God in this place; and I am happy to say that we have enjoyed a very pleasing and interesting season. The whole number who have been baptized and united with this church, is *twenty-two*, several more give us hope. Although I know of no new cases of conviction, yet our meetings continue to be very solemn and are well attended. The state of feeling among us is so different from what it was only two years ago, that this, if we had nothing more, would be a subject of much gratitude to God. In Athol, a blessed revival of religion has lately taken place, *twelve* have been baptized, and the work is progressing. What is worthy of remark, the pastor of this church is confined by infirmity from his public labours, which puts the church to additional expense, and just at this time, they are exerting all their strength to erect a decent place of worship; but God is, in the language of his Providence, saying impressively to them, as he did to David, "Thou didst well, that it was in thine heart to build me a house." To come nearer home, I have to tell you, that there is a

good work of God in Hindsdale. Bless the Lord, O my soul, and forget not all his benefits! I have already baptized *six*, and have heard of as many more who indulge a hope in the mercy of God through a blessed Saviour. At our last baptizing season, there was a large concourse of people, and a more solemn assembly, I do not recollect ever to have witnessed. One pleasing circumstance I will relate; a very respectable young man, when he saw his sister, an amiable girl of fifteen, step into the water to follow the footsteps of her divine Lord and Master, was so powerfully convicted of his own wretched state as a sinner, that he could find no peace till he found it in Christ. A fortnight ago I attended a prayer meeting, where there was a large room full to overflowing; a number of prayers were offered up, and nearly twenty persons spake by way of exhortation, with a propriety and pertinency, becoming so solemn and interesting an occasion; and yet, this was in a sequestered glen of the west river mountain.

You will receive by the bearer six dollars and fifty cents, which is appropriated by the Winal Society for missionary purposes for Indian Schools.

Yours most affectionately,

ELISHA ANDREWS.

EXTRACT OF A LETTER FROM REV.
MR. SHERWOOD, TO THE EDITOR OF
THE COLUMBIAN STAR.

Eatonton, (Ga.) Jan. 11, 1828.

My dear Brother,

The good work seemed to gather fresh vigour, during the session of the Ocmulgee Association; on the 1st of September. Here were collected some thousand persons, and the meeting continued five days. Many aged ministers had never attended one, where there were so many evident tokens of God's Spirit in powerful operation. *Convicted* persons, who could not approach near the stand to hear the prayers, would crowd around ministers in various parts of the immense congregation, and there beseech an interest in their petitions. Three or four groups could be seen at a time bowing down in the dust.

The messengers departed from Antioch with a desire to "let their light shine," and soon we heard of a most powerful work in Jasper, and also west of the Ocmulgee, in Butts, Henry, and other counties.

It would fill sheets to give you any thing of a detailed account. Human instrumentality has been wonderfully blessed, and though Christians know that God alone can change the current of their will, they have been as active as if it depended on their own exertions. The

churches west of us are gathering fresh accessions every meeting,—18, 20, and 46 were added to them on last Sabbath.

In some parts, lay brethren as well as ministers give themselves wholly to the work of exhortation from house to house.

I give you below, the number baptized at some of our churches chiefly since the 1st of September: I may not be exact in the report of each, but it will not differ much from the true number.

Eatonton, 72; Liberty, 55; Little River, 36; Hephzibah, 71; Rocky Creek, 123; Bethlehem, 68; Antioch, 61; Monticello, 37; Salem, 40; Sharon, 49; Smyrna, 20; Sardis, 23; Bethel, 36; Padanaran, 30; Rose Creek, 35; M'Donough, 20; Murder Creek, 34; Greensboro, 31; Holly Spring, 20; Island Creek, 50; several other churches, 111; Total, 1022.

The greater portion of these have been baptized by six or seven ministers. Many other churches have been abundantly blessed, but I have not had from them recent information.

Yours, &c. ADIEL SHERWOOD.

LETTER FROM REV. MR. CARLISLE TO A BROTHER IN NEWPORT.

Dear Brother, *Marion, Jan. 28, 1828.*

We are enjoying at present a very powerful work of God in this place. For about two weeks I have been almost surrounded day and night with souls mourning for their sins. Sometimes when I called to visit families, they would be crowding in, till many times we had quite an assembly together. And to hear their groans and cries, "O, pray for us!" "Oh God, be merciful to me a sinner!" was enough to melt a heart of stone. These groups of mourners would sometimes get together early in the morning, and many times there would be ten or fifteen of them following from house to house: they were principally youth from ten years old, to twenty-five.

Frequently in our evening meetings, silence would be broken by the sobs and cries of the wounded in spirit, and many times after closing the meeting at the usual hour, scarcely an individual would leave the house, but the penitential sigh, and the earnest prayer, "Lord, save or I perish," would be heard. At a meeting a few nights ago after dismissing the congregation, I stepped back, to converse with a young lady who had been troubled in mind a long time;—she had found relief. My attention was soon called to two other young women who had clasped each other in their arms, as though they were determined if they perished to perish together. On approaching them they exclaimed, "O, pray for us! Pray for us!" When I tried to pray for them, there were

about ten or fifteen pressing their way through the crowd, and kneeled around me. Ah, Br. R. you may imagine my feelings by reflecting to whom my petitions were presented, and for whom they were made. This work is going on. We believe there have been upwards of sixty hopefully converted. Remember us to the church. I remain, your brother in Christ,

DAVID CARLISLE.

[*N. Y. Bap. Reg.*]

EXTRACT OF A LETTER FROM MR. FREEMAN TO THE EDITOR.

Lowell, March 12, 1828.

Rev. and dear Sir,

I have the pleasure to inform you that the good work of grace is still going on in this place. The church is well united. The spirit of grace and supplication is, I trust, granted to christians in a very desirable degree. Since I came to this place, (which is five weeks,) *thirty-two* have been baptized. A number more are anxiously waiting the return of the Lord's day, that they may follow their Redeemer in this precious ordinance. Last Sabbath was to me a solemn and joyful day. Six were baptized; one of them a little girl, twelve years of age, who gives the most undoubted evidence of piety.

O, my dear Sir, when sinners are converted, and when truth prevails, what reason we have for gratitude and humility before God.

Yours, &c. E. W. FREEMAN.

LETTER FROM THE REV. G. F. DAVIS, TO THE CORRESPONDING SECRETARY.

South Reading, March 13, 1828.

Rev. and dear Sir,

Agreeably to your request, I now furnish you with a brief account of my agency in Maine, under an appointment of the Baptist Board of Foreign Missions.

My object was to attend the anniversaries of several Missionary Societies in that State, Auxiliary to the General Board. Having commended myself, family and people, to the protection and kindness of God, I commenced my tour on Friday, the 4th of January, and, on the Wednesday following, attended the annual meeting of the Damariscotta Auxiliary, at Nobleborough. No preacher having been appointed, it devolved on me to deliver a discourse suited to the occasion. I selected for this purpose, the words of our Saviour to his disciples: *Matt. ix. 37, 38. The harvest truly, is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he will send forth labourers*

into his harvest. Ten Primaries were represented in this meeting, and *ninety dollars* forwarded to the treasury. A writer in the Maine Baptist Herald had done some injury within the bounds of this Auxiliary. The object of his communications seems to have been, under the plausible pretext of friendliness to Missions, to strike a deadly blow at Missionary operations. With such as had not the means of refuting his groundless charges, and insinuations against those who take an active part in the benevolent efforts of the present day, these communications had exerted a paralyzing influence. But his signature is Mephiboseth, and to by far the greater part of our brethren he appeared to be *lame on both his feet*, especially since he received a wound from the circular letter of the Bowdoinham Association.

From Nobleborough, I was conveyed by one friend and another, free of expense to the Board, to Belfast, where, on the 16th, I met the Waldo Auxiliary. This meeting was very thinly attended, and twenty dollars only transmitted by the Primaries. It again devolved on me to preach. I expatiated on the invaluable blessings enjoyed by such as dwell in lands irradiated by the cheering beams of divine revelation. I urged the brethren to increased exertion, in imparting those blessings to such as sit enveloped in the gloomy shades of pagan darkness—of moral death. My text was, Rom. iii 2. *Chiefly, because that unto them were committed the oracles of God.* My little audience were apparently much affected, and I could not but cherish the hope, that the season would be followed by more spirited efforts in future years.

I was providentially detained at Belfast, until Friday evening, and then crossed the Penobscot, in a packet to Castine, and called on Robert Perkins, Esq. to whom I had a letter of introduction. This gentleman informed his minister of my arrival at Castine. I had intended to spend the following sabbath in Sedgwick; but on Saturday morning the Rev. Mr. Mason, the pastor of the Unitarian society in Castine, gave me a polite and pressing invitation to preach on that day for him; and I consented, on condition of receiving a collection. In the afternoon I delivered a missionary sermon, and received the generous contribution of \$20,00 for the Burman mission. The Orthodox society of Congregationalists, worshipping in the Court-House, relinquished their meeting, and attended at the Meeting-house. In the evening, I preached to them in their place of worship.

On Monday, Mr. Perkins, to whom I am greatly indebted for his kindness, conveyed me, without charge, to Bluehill; and on the following Wednesday, January 23, I there attended the anniversary

of the Hancock Auxiliary. The delegation from the Primaries was very full, and the spirit displayed on the occasion quite cheering. The Report of the Society, a Report of no ordinary merit, is already before the publick. The ministers and private brethren appeared to be engaged, heart and hand, in the Missionary cause. One hundred and seventy-five dollars were forwarded to the treasury. In the evening, I delivered a sermon, which was followed by several impressive addresses, in favour of missions.

The last anniversary that I had the privilege of attending, was that of the Washington Auxiliary at Addison, on the 30th of January. My text on this occasion was, Isaiah lx. 22. *A little one shall become a thousand, and a small one a strong nation.* Sixty dollars were forwarded by the Primaries of this small Auxiliary, and a suitable spirit is evidently cherished.

In Addison, I once lived two years with my parents, and in Jonesborough, a town adjoining, four years. My visit at these places, after an absence of more than fifteen years, was peculiarly interesting. I had the privilege of greeting many of my former associates, and of learning that some of them, like myself, had indulged a hope in the precious Saviour, since my residence among them. "Blessed be God!" On my return, I received from the Baptist Church and Society in Portland, after a missionary discourse, twenty-nine dollars for the mission at Burmah. On my tour, I obtained more than one hundred dollars, due from agents for the American Baptist Magazine, and endeavoured to promote the circulation of that valuable publication. I hope our brethren in Maine will feel under obligation to give it a much more general circulation than I find it now has among the churches of that State.

I found but few revivals on my journey. In Warren, the Lord was manifestly displaying the riches of his grace. The meeting of the Lincoln Association in this town last September, was the means of the revival. Brother Fogg had since been successfully labouring among the people.

Their former minister, brother Wakefield, has been laid aside from active service by sickness for two years; but they still afford him support. I consider this a praise-worthy example. Indeed, the Warren people appear to be "ready to every good word and work." I spent several days among them very pleasantly, and, I trust, profitably.

Twenty-five persons, many of whom are heads of families, had been baptized in Warren, and several others were expected soon to "go onward." In Thomastown, and a few other places, the saints were enjoying "seasons of refreshing."

from the presence of the Lord," and perceiving, as they thought, some indications of an extensive work of grace. "The Lord hasten it in his time!"

On the whole, I think the cause of God is gaining ground in those parts of Maine that I visited. The brethren seem to be intelligent, well informed, active, and abundant in kindness and hospitality. May great success attend their combined and persevering efforts to promote the glory and extend the reign of their Lord and Saviour! My health was perfectly good during the whole of my tour; and I have reason to bless the Lord for enabling me so often to publish salvation in his name. In the thirty-one days that I was absent from home, I preached twenty-seven times; received \$394.79 for Foreign Missions; and \$123.39 for the Magazine. The *extra collections* which I received, more than defrayed the expenses of the agency.

In conclusion, you will permit me to state, that this tour has given me the fullest conviction, that when an agent visits Maine or any other state, with a view to encourage Missionary operations, he ought to visit the principal Primaries. This is even more important than to attend the annual meetings of the Auxiliaries. For it is from the Primaries that the funds of an Auxiliary are annually replenished; and if they are not seen, aroused, and encouraged, they will inevitably languish, and relax in their efforts.

Praying that great success may attend your efforts in the cause to which your life is devoted, I subscribe myself, yours
"in the kingdom and patience of Jesus Christ."

GUSTAVUS F. DAVIS.

THE CONVERTED JEW.

The following affecting narrative has appeared in some of the periodical journals both in this country and in England, and has excited so much interest and sympathy with the individual who forms the principal subject of it, as to induce considerable inquiry as to its correctness.

One of our friends has been at some pains to trace out the story, and we are assured that the result of his researches has been entirely satisfactory. After receiving various accounts, all of which tended to confirm the truth of the narrative, a clue was at length obtained, which led him to the person through whose means it was first published. The character of this gentleman is highly respectable, and he has politely furnished such data as place the reality of the facts, and the accuracy of the statement, beyond doubt.

"Travelling lately through the western part of Virginia, I was much interested

in hearing an aged and highly respectable clergyman give the following account of a Jew, with whom he had recently become acquainted.

He was preaching to a large and interesting audience, when his attention was arrested by seeing a man enter the house, the lineaments of whose countenance had every appearance of a Jew. The stranger was well dressed—his countenance was noble, though its expression seemed to indicate that his heart had lately been the habitation of deep sorrow. He took a seat, and was absorbed in attention to the sermon, while tears often stole unconsciously down his cheek. After the service was over, the clergyman was too much interested in the stranger to refrain from speaking to him. Fixing his eye steadily upon him, he said, 'Sir, am I not correct in supposing that I am addressing one of the children of Abraham?' 'You are,' was the reply. 'But how is it that I meet a Jew in a Christian assembly?' The substance of his narrative was as follows:—He was a very respectable man, of superior education, and handsome fortune; who with his books, his riches, and an only child, a daughter, in her seventeenth year, had found a beautiful retreat on the fertile banks of the Ohio. He had buried the companion of his bosom before he left Europe, and he now knew little pleasure except in the society of his beloved child. She was indeed worthy of a parent's love. Her person was beautiful; but her cultivated mind, and amiable disposition, threw around her a charm superior to any of the tinsel decorations of the body. No pains had been spared in her education. She could read and speak with fluency, several different languages; and her proficiency in other departments of literature was proportionate, while the ease and gracefulness of her manners captivated all who beheld her. No wonder then, that a tender father, whose head was now sprinkled with grey hairs, should place his whole affection on this only child of his love; especially, as he knew of no source of happiness beyond this world. Being himself a strict Jew, he educated her in the strictest principles of his religion, and he thought he had presented that religion with an ornament.

"It was but a little while ago that this beloved daughter was taken ill:—the rose faded from her cheek; her eye lost its fire—her strength decayed; and it soon became apparent, that an incurable and fatal disease was preying upon her constitution. The father hung over the bed of his child with a heart fraught with the keenest anguish. He often attempted to converse with her, but could seldom speak, except by the language of tears. He spared no trouble or expense in procuring medical assistance; but no hu-

man skill could avert or arrest the arrow of death.

"He had retired into a small grove not far from his house, where he was pensively walking, wetting his steps with tears, when he was sent for by his dying daughter. He immediately obeyed the summons, and with a heavy heart, entered the door of her chamber; soon, alas! he feared, to be the chamber of death.—The parting hour was at hand, when he was to take a last farewell of his endeared child; and his religious views gave him but a feeble hope of meeting her hereafter. She clasped the hand of her parent in her own, now cold with the approach of death, and summoning all the energy which her expiring strength would admit of, she thus addressed him:—'My father, do you love me?' 'My child, you know that I love you—that you are now more dear to me than all the world beside!' 'But, father, do you love me?'—'Oh, why, my child, will you give me pain so exquisite? Have I then never given you any proofs of my love?' 'But, my dearest father, do you love me?' The afflicted father was unable to make any reply, and the daughter continued: 'I know, my dear father, you have ever loved me—you have been the kindest of parents, and I tenderly love you—will you grant me one request? Oh, my father, it is the dying request of your daughter! will you grant it?' 'My dearest child, ask what you will—though it take every cent of my property; whatever it may be, it shall be granted—I will grant it.' 'My dear father, I beg you never again to speak against Jesus of Nazareth!' The father was dumb with astonishment. 'I know,' continued the dying girl, 'I know but little about this Jesus, for I was never taught; but I know that he is a Saviour—for he has manifested himself to me since I have been sick, even for the salvation of my soul. I believe that he will save me, although I never before loved him. I feel that I am going to him—that I shall ever be with him. And now, my father, do not deny me;—I beg that you will never again speak against this Jesus of Nazareth! I entreat you to obtain a Testament which tells of him; and I pray that you may know him; and when I am no more, that you may bestow on him the love that was formerly mine.'

"The exertion overcame the weakness of her enfeebled frame. She stopped, and her father's heart was too full even for tears. He left the room in great horror of mind, and before he could compose himself, the spirit of his accomplished daughter had taken its flight; I trust, into the bosom of that blessed Saviour whom, though she scarcely knew, yet she loved and honoured.

"The first thing the parent did, after committing to the earth his last earthly

joy, was to procure a New Testament. This he read diligently and devoutly;—and, taught by the Holy Spirit from above, is now numbered among the meek and humble followers of the once despised Jesus.

[Zion's Herald.]

RICHMOND FEMALE JUDSON SOCIETY.

On Monday, the 12th of February, 1828, the "*Richmond Female Judson Society*," held its fifth annual meeting at the house of Mr. G. Roper, of Richmond.

This society was originated on the 1st of January, 1823, but all which was then done towards its advancement, was the obtaining a number of subscribers. The Society remained unorganized until the 17th of April, 1823, at which time a meeting was held, for the purpose of forming and adopting a Constitution; to which business the Society accordingly proceeded, and also to the election of suitable officers.

The members then entered into a resolution, by which each one agreed, to continue an annual subscriber to this Society, for the space of five years. On finding at the late meeting, that an expiration of this time had taken place, a similar resolution was then proposed and adopted, for the ensuing five years.

The object of this Society, (which it may not be inappropriate here to state) is to raise a fund for assisting in the support of a female school in the empire of Burmah.

This school, which is designed exclusively for the instruction of Burman females, was originated and established by the late lamented missionary, Mrs. Ann Judson, and continues to be conducted by her worthy associates in the Burman mission. Our funds, together with those contributed by other societies for this object, are transmitted to Burmah, through the medium of the Board of the General Convention of the Baptist denomination of the United States. [Rel. Her.]

For the American Baptist Magazine.

CIRCULAR TO FEMALES.

This circular has been sent by the Society's Agent to the females of some of the churches, and it is believed they will take much pleasure in giving us the aid we ask of them.

It is inserted in the American Baptist Magazine because many will thus see it who might not otherwise, and who will be equally ready to comply with the solicitation. We need the help of our sisters; and this method appeals to them in such a way that we are assured there can be found very few, if any, who will not cheerfully give it.

Philadelphia, February, 1828.

To the Female Members of the———
Baptist Church,———Pastor.

Dear Sisters,

We hope it will gratify you to be informed that the object of this epistle is to

solicit you to contribute the sum necessary to constitute your pastor a Member or Director for life of the Baptist General Tract Society. This can be easily done, if one or two of you will use a little diligence in collecting donations from those who may be disposed to give for this purpose. By making your minister a life member or director, the Society will be increased in numbers and ability. You will give this demonstration of attachment to him and love of the cause of Christ, which it is our single object to promote. He will be bound to the Society by an additional tie, and have the privilege of receiving half the amount contributed by you in Tracts. These he may put in circulation, and the Lord may graciously bless them to the everlasting good of many. All who are acquainted with the subject will acknowledge the great value of scriptural and well selected Tracts as an instrument of diffusing knowledge of the way of salvation. It is evidently the duty of Christians to make use of them for this purpose. We have engaged in the work, and we ask you to assist us, that we may have the means to publish an extensive variety and a large number of these advocates of truth. Our Society has never been able since its formation, from the want of sufficient funds, to meet the wishes of its friends. The present demand for Tracts is greater than at any previous time, and in order to meet it we are trying to raise by subscriptions and donations as soon as practicable one or two thousand dollars. From the commencement of the Society a principal portion of its income has been the life subscriptions paid by females for their ministers. But as yet not one hundred out of near three thousand Baptist ministers in our country have been made life members and directors. Surely there can be found in most of the many churches which compose our denomination, a sufficient number of active, liberal females, who will contribute the small sum we ask of them, and thus enable the General Society to supply all its Auxiliaries, and send Tracts bearing the message of mercy to every part of the country. Will you not take a share in this noble and beneficent design? We trust you will, and we therefore appeal with confidence of success to the benevolent hearts of our sisters, who in imitation of those that followed our Saviour on earth, are ever ready to show their love of his cause, and desire that sinners may be savingly acquainted with him. The apostles received help in their labours from females and recorded it to their honour, and we shall be glad of your assistance in our endeavours to spread the gospel. It becomes those who own but "one Lord, one faith, and one baptism," to unite their efforts to disseminate the truth as it is in Jesus.

It is only necessary further to say that the sum of \$10 constitutes a life member of our Society. The addition of \$15 to 10 previously paid, or \$25, where there has been no such payment, constitutes a director for life. You will decide whether your pastor shall be a director or member. It is highly desirable that every Baptist minister in the Union should thus become connected with us, and have opportunity of doing good by dispersing our publications. An early answer to this, enclosing the amount of your liberality, will be thankfully received and duly acknowledged in the Tract Magazine.

For the Society,
NOAH DAVIS, *Agent*.

OBITUARY.

MRS. ELIZABETH TUCKER.

MRS. TUCKER was born in Stoughton, the 11th of Jan. 1755. She was the daughter of Deacon Elihu Crane, a man of exemplary piety. Her mother died when she was very young, and she became a resident in Milton. In her early years she was the subject of some religious impressions, and connected herself with the Pedobaptist Church, and continued in that connection fifteen years. In the year 1777 she entered the married relation with Mr. Joshua Tucker, and in 1779 removed to Templeton, where, in 1792, her religious impressions became deeper. Having full and impressive discoveries of the depravity of her heart, and after close examination of herself, her former hopes and professions, together with a candid investigation of the Bible, she was, from conviction, induced to connect herself with the Baptist church, of which, she was a worthy member, and a bright ornament, until it pleased God to remove her out of this world of trial, to receive a crown of glory, September 3, 1827. The virtues of Mrs. Tucker were of a modest and unobtrusive kind. She manifested her steadfast attachment to, and warm love for religion, more by actions than by words. She said little; but when any thing could be done, to advance the cause of Christ, her heart was open, and her hands were employed in the good work. Few, in modern times, have more amply exhibited the character of the ancient Dorcas, than did sister Tucker. The cause of missions was ever dear to her heart: but she did not manifest her love to this cause by talking, but doing. She was an active and efficient member of a female society, and diffused a spirit of liberality, as far as her influence extended. She died as she lived,

exercising a calm resignation to God; and an unwavering dependence on the merit of her blessed Saviour. The writer of this article was well acquainted with this amiable disciple of Jesus Christ, and for many years enjoyed the pleasure

of her friendship. And although he has neither the ability nor the inclination to write an eulogy, yet would gladly erect a humble monument to the memory of his departed friend.

E. A.

The Massachusetts Baptist State Convention in account with N. Stowell, Treasurer.

		<i>Dr.</i>
1826.		
Oct. 26,	To cash paid H. Lincoln, Treas. of the General Convention of the Baptist Denomination in the U. States, - - - -	6,45
27,	To cash paid Rev. H. Trumbull, - - - -	30,00
Nov.	To cash paid Rev. C. C. P. Crosby, - - - -	13,00
1827.		
Feb. 7,	To cash paid Rev. C. S. Hale, - - - -	20,00
March 12,	To cash paid W Manning, for printing Minutes of the Convention for two years, - - - -	85,00
	To cash paid Rev. J. hn Walker, - - - -	5,00
Oct. 30,	To ,, do. Rev. D. Wright, - - - -	60,00
	To ,, do. Rev. Joshua Eveleth, - - - -	17,50
	To ,, do. Rev. Thomas Barrett, - - - -	63,60
	To ,, do. Rev. C. C. P. Crosby, - - - -	27,00
	To ,, do. Rev. A. Morse, - - - -	45,00
		<hr/> 336,10
	To balance carried to new account,	166,42
		<hr/> 502,52
		<i>Cr.</i>
1826.	By cash received of former Treasurer, - - - -	30,50
Oct. 26,	By cash from Sturbridge Association for the Burman Mission, - - - -	6,45
	By cash from do. do. - - - -	13,90
	By ,, ,, Salem Female Missionary Society, - - - -	53,06
	By ,, do. of Society in Worcester, - - - -	11,98
	By ,, do. from Barre, - - - -	10,00
1827.		
Feb. 7,	By ,, do. from West Boylston, - - - -	3,00
	By ,, do. from Rev. A. Fisher, Treas. of Worcester Co. Miss. Ed. Society, - - - -	100,00
26,	By cash of a young man of Worcester Church, - - - -	10,00
Aug.	By cash from N. Warriner, Treas. of the Bap. E. B. Society, in Westfield Association, - - - -	85,67
Oct. 30,	By cash of Rev. D. Wright, collected, - - - -	76,00
	By ,, from Joshua Eveleth, including \$14 from the Sturbridge Association, - - - -	36,66
	By cash from Thomas Barrett, - - - -	36,75
	By ,, from 1st Church in Salem, by the hand of Rev. Mr. Crosby, - - - -	22,00
	By ,, from individuals in the 2d church in Salem, by do. - - - -	8,00
	By ,, from the 1st church in Boston, by - - - - do. - - - -	16,00
	By ,, from the Baptist Society, Lancaster, - - - -	8,00
	By ,, from the church in Beckett, by the hand of - - - - do. - - - -	4,00
	By ,, from church in Westfield, by - - - - do. - - - -	3,00
	By ,, of Rev. C. C. P. Crosby, for Minutes, - - - -	2,00
		<hr/> 502,52
	NATHANIEL STOWELL, Treasurer.	502,52

The Committee appointed to audit the foregoing Account, have attended that service and report:—that the Account is rightly cast and suitably vouched.

West Springfield, Oct. 31, 1827.

LEVI FARWELL, }
CHARLES TRAIN, } *Committee.*

NOTICE.

The Board of the Baptist General Convention for Foreign Missions, will hold its Annual Meeting on the 30th of April, at the Meeting-house of the Olive Street Church, in the city of New York. Rev. Mr. Brantly of Philadelphia is expected to preach.

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